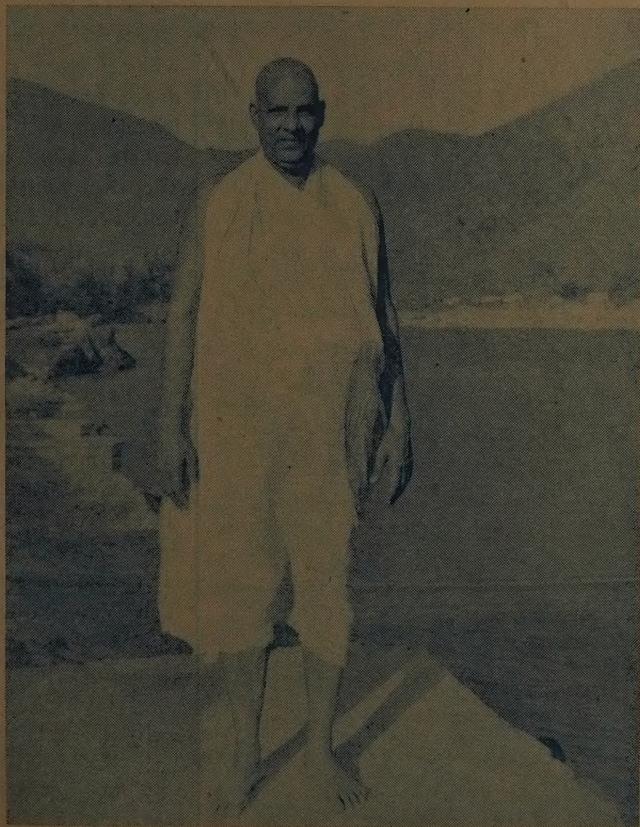


# The DIVINE LIFE

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3

*1<sup>st</sup> August 1951.*

*Swami - Sat chitanand*

*Bombay.*

Struggle hard to attain Self-realisation. Struggle ceaselessly. Fight like a hero, look not back, but ever go forward. Delightfully perform spiritual Sathana.

With a tranquil heart, meditate. Give up vain talk. Within the lotus of thy heart Brahman dwells. By the grace in heart is He known. Easily mayest thou cross the sea of darkness and attain illumination.

*Sivananda*

## SRI KRISHNA JANMASHTAMI

Sri Krishna Janmashtami will be celebrated at the Sivanandashram, Ananda Kutir, Rishikesh, with special worship, Laksharchana, havan, etc. Worship will be offered on behalf of individual devotees, on request.

## SPIRITUAL CALENDAR

(Ananda Kutir)

September, 1951

1st	Amavasya ; All-Souls Day
5th	Ganesha Chaturthi
8th	Birthday of Sri Swami Sivanandaji Maharaj
11th	Ekadasi
12th	Vamana Jayanti
13th	Pradosha Puja
15th	Poornima ; Sri Appayya Jayanti
26th	Ekadasi
28th	Pradosha Puja
30th	Poor Feeding Day
	On all Fridays : Ganga Puja

# THE DIVINE LIFE

Volume Thirteen

AUGUST 1951

Number Eight

## UPANISHAD JYOTI उपनिषत् ज्योतिः

श्रवणायापि वहुभिर्ये न लभ्यः  
शृण्वन्तोऽपि वहवो यं न विद्युः ।  
आश्चर्यो वक्ता कुशलोऽस्य लब्धाऽऽ—  
श्वर्यो ज्ञाता कुशलानुशिष्टः ॥ ७ ॥

TO many He is not available even for hearing. Many, even after hearing, do not know Him. Wonderful is the Teacher (who can teach about Him); blessed is the obtainer of Him. Wonderful is the knower who is proficiently taught.

—Kathopanishad : 7

न नरेणावरेण प्रोक्त एष  
सुविज्ञेयो वहुधा चिन्त्यमानः ।  
अनन्यप्रोक्ते गतिरत्र ना—  
रुत्यणीयान् श्वतकर्यमणुप्रमाणात् ॥ ८ ॥

He is not easy to be known when taught by an inferior person, even if thought of in many ways. Unless (one is) taught by another (teacher), there is no way (to Him) here; for, (the matter is) subtler than the subtle and is not to be argued about.

—Kathopanishad : 8

# SELF-REALISATION :

## THE BASIS OF WORLD SOLIDARITY

*(Sri Swami Sivananda)*

**G**OD is one ; Truth is one ; the world is one. Fundamentally we are all One. One Consciousness pervades all beings. Each in his own way, everyone is aspiring to reach the *one* goal. That goal is Self-realisation or God-realisation.

You should realise this fundamental unity of all religions, fundamental unity of consciousness. Maya projects multiplicity. Multiplicity is the product of ignorance, of delusion. It is on account of the perception of multiplicity that people fight here. There can be no hatred, no wars, no riots, in That One Consciousness.

Even if you meditate upon this great Truth, for a minute daily, your heart will be filled with a spirit of loving tolerance and understanding. Only ignorance of this fundamental principle gives rise to intolerance.

### Practice Before Preaching

People merely talk of religion. They are not interested in practising it, in living it. If Christians lived by the Sermon on the Mount, if the Buddhists followed the Noble Eightfold Path, if the Muslims truly followed the teachings of the Prophet, and the Hindus shaped their life in accordance with the teachings of the Lord, of saints and sages, there will be peace everywhere.

All over the world great Conferences are held for bringing about universal peace, universal brotherhood, and universal religion. It is the vanity of man that goads him to reform society without first reforming himself. Vanity rules the world. When two vain people meet, there is friction and quarrel.

Everyone cannot all at once enter into

Nirvikalpa Samadhi. Everyone cannot all of a sudden meditate on Nirguna Brahman. Everyone will have to proceed along the path that is best suited to his temperament. The Lord emphatically declares in the Gita, *Nahi Buddhībēdām Janayet*—do not unsettle anyone's belief. In the name of religious reform there is more tall-talk, vain discussion and quarrel in the world today. There have been so many 'isms' ; now they want to add one more 'ism'—universalism ! Thereby you will only bring into being one more fighting element.

### 'Physician ! Heal Thyself'

When the fundamentals of all religions are one and the same, where is the need for a new religion called universalism ? What is needed is proper education of the followers of all religions. You should create the proper religious outlook in all. Everyone should be encouraged to practise his own religion and strive to attain the goal, and not to interfere in others' beliefs. This is true universalism. To the reformers, we should say ; 'Physician ! Heal thyself'.

The world is composed of three Gunas ; it is a product of five elements. Sattva, Rajas and Tamas will always remain and play their part so long as creation lasts. So many reformers have come and gone. Great Avatars like Lord Jesus, Lord Mohammad, Lord Krishna, Lord Buddha, have left indelible impressions, no doubt ; but of the millions of other 'reformers' no one knows anything ! We still adore the glorious sages of Self-realisation. But the reformers who made much noise during their life-time are quickly forgotten.

What can you achieve by reforming

society, by reforming the world? Can you achieve Immortality? No. Never. You will only feed your vanity. You will only fatten your egoism. You will only be bound faster to the wheel of Samsara. But, by reforming yourself, by realising the Self through self-denial, self-discipline and self-exertion, you will achieve Immortality. You will be freed from the wheel of birth and death. And, you will be rendering the greatest service to humanity also. You will shine as a resplendent example to the entire humanity. People will be inspired by your example and they, too, will follow you and achieve the life's goal.

Nowadays people are unnecessarily worried about the world. They make much of this little world. Study *Yoga Vasishta*. You will understand that this earth is but an infinitesimal speck of dust compared to the Infinite Satchidananda. Study *Mandukyopanishad 'Karika'* of Gaudapada. Gaudapada has been a little more liberal: he has compared the earth to the footprint of a calf. And, yet, how many divisions we find in it! How many nations, how many sections and factions! Where is Hindustan, where is Pakistan, where is Germany, where is America, in this speck of dust? For a man of Vichara there are no boundaries at all in this world. These are all man-made boundaries. The earth is one. Divisions are created by man. Each man wants to display his vanity! Each man wants to rule others. Lust for power is at the root of all the wars. A mere idea, a mere vibration in the air, an illusory tempting bait of name and fame—they are at the bottom of all wars.

#### Vedanta Alone Answers

Boundaries have been changed times without number. Has the world got peace now? Every leader thinks that he has got world peace in his pocket. When he pulls

it out, you find that it is a fresh move for war. Vedanta alone can unite the world. Vedanta is not the monopoly of Hindus. You find that the Truths of Vedanta are echoed in all the scriptures of all the religions of the world. Vedanta teaches you the religion of oneness. It is a religion of the heart. It is the religion of love. Only if everyone practises this religion of love can there be peace in the world. No political 'ism' can ever solve the problem, and bring about peace. When autocratic monarchs ruled over the nations, people thought that democracy would shower peace, plenty and prosperity upon earth. They dethroned the kings. Democracy also failed to yield the fruit of peace. Some people tried totalitarianism, socialism, communism—so many 'isms'. Each man thought that his solution alone was the best for the world! What vanity! And each new 'ism' created only more problems and created more quarrels.

So also in the case of social reform. Self-styled enlightened men started interfering with the customs and manners of people, in an effort to civilise them. The people lost their old moorings; and the reformers could not offer new sound ones. Masses of people drifted away into chaos. How can blind men lead other blind men? You must first acquire the Supreme Knowledge of the Reality. Then and then alone can you lead another in the right path.

This world is impermanent. Man's life here is still more fleeting. Even a thousand years is nothing compared to eternity, what to say of even a full life-span of hundred years. People are merely wasting their life in worthless pursuits of political and social reform. Days, months and years are quietly slipping away. Death will snatch them away unawares. Beware. Reform yourself. Society will reform itself. Get worldliness

out of your heart. The world will take care of itself. Remove the world out of your mind, the world will be peaceful. That is the only solution. This is not pessimism. This is glorious optimism. This is not escapism. It is the only way to face the situation. If each man tries to work out his own salvation, there will be nobody to create the problems! If each man strives heart and soul to practise religion, to do Sadhana and to attain God-realisation, he will have very little inclination and very little time to create quarrels. Automatically there will be peace on earth. People will try to vie with each other in the cultivation of virtues. Imagine what a divine society they will form! Each man will have his own method of approach to the problem of life, but he will be content to work his way up in the ladder of evolution. Each man will have his own idea of God; but he will be content to worship this God and attain Him. All boundaries will disappear as mysteriously as they appeared! All 'isms' will vanish into the minds of the people whence they originated.

#### Service Before Reform

In such a society, people will serve each other, not reform each other. The very idea of reform is repugnant to the devotee of God, because it is suggestive of one's own vanity, of a superiority complex. The aspirant would serve all, serve the Lord in all. He would also preach Dharma, Bhakti and Divine Knowledge. But there is a vast difference between the selfless aspirants' preaching and the reformer's preaching. The aspirant's preaching would liberate you from the world; the reformer's preaching would bind you faster to the world. The aspirant's preaching would help you in your march to the goal; the reformer's preaching would mislead you, distract your attention and make you forget your goal. A seeker

will not disturb your faith, but will show you the path which he treads and guide you from where you are to where you wish to proceed. A reformer will violently shake your belief, put all sorts of alien ideas into your head and lead you to ruin. Because there is this fundamental difference between the two—the aspirant feels that you are all God in essence and even when he preaches, he feels he is serving the Lord in you; whereas the reformer feels that you are inferior to him, you are fallen, downtrodden, uncivilised, and with a superior air condescends to guide you to where he is, to greater ignorance, to greater darkness, to greater vanity.

"Reformers should reform themselves. They should practise before they preach. They should realise God themselves. They should be peaceful, and they should find the God of Peace within themselves. Then they will radiate peace and unity everywhere. They need not even talk: their very presence will inspire people: in their very presence people enjoy peace and harmony."

#### Basic Religious Truths

You have the Four Mahavakyas of Hinduism—*Pragnanam Brahm*; *Aham Brahmasmi*, *Tat Twamasi*, *Ayam Atma Brahm*. You have in Christianity the Mahavakya 'I and my Father are one'. You have the Confucian Mahavakya: 'See no evil, hear no evil, speak no evil', which points the way to Supreme Goodness, which is Truth, Harmony or God. Similarly in other religions, too. Meditate on these Mahavakyas. Become an embodiment of the Truth of these Mahavakyas. You will become a Jivanmukta in this very birth.

'Though all religions admit that the Highest Truth is nameless and formless, they also teach that in the initial stages of Sadhana, a name and a form are necessary. Generally,

people say Hindus are idolators. A Muslim-brother has also got some symbol to remind him of Allah. He thinks of Mecca, he thinks of the Kaaba. This is an anchor which is necessary in the beginning in order to steady the mind. Similarly, the Christian has got the Cross. The Hindu has got the Murti. It is not an idol for him. He superimposes on it all the attributes of the Supreme Lord. Only the microscopic minority can take up Nirguna Upasana. Ninety-nine point nine percent of devotees will have to fix their mind on a name and a form. These forms are not illusory. Lord Krishna appeared before Ekanath. Vittala appeared before Tukaram in the form in which he worshipped Him. Eventually this form also disappears and the devotee experiences the Nirguna Brahman. Read the teachings of Tukaram. He says that if you worship the Lord in

His Archavatara with great devotion, Vedantic meditation will come by itself, the name and form drop off and you will attain Nirvikalpa Samadhi.

"You should have the same reverence to the Prophet of Islam as you have for Lord Krishna or Lord Jesus. Love must take its abode in your heart. You only love your friends and relatives, and that, too, for the sake of some material gain. Your heart should expand. You should cultivate cosmic love. That is the secret of peace, harmony and unity. Serve all. Love all. Be good and do good. Think no evil, see no evil, hear no evil, speak no evil. Introspect regularly. Meditate. Remove your own defects. Realise your essential Satchidananda Swarup, not in the unknown future, but right now, this very second. May you all become Jivanmuktas in this very birth !

## RELATIONSHIP BETWEEN EAST AND WEST

(*Sri Jean Herbert, United Nations*)

THE relationship of the Eastern and Western worlds is no longer a purely academic question; it is not enough merely to review Kipling's somewhat childish statement that "never the twain shall meet". The history of the last two centuries shows at a glance that the human groups in violent opposition are tending to become greater in size, though fewer in number. Unless this trend is reversed, and it seems improbable, we are approaching a division of mankind into two opposing camps, and the fate of the world will depend upon their being in conflict or in co-operation. Whatever temporary groupings may result from national frontiers and economic interests, the fundamental difference which will ultimately sway mankind must perforce be ideological, and will go deeper than political

or social considerations. There are many indications to suggest that this ultimate opposition will arise between what, for want of a better term, may be called the Eastern and Western worlds. Current developments in India, Indonesia, Indo-China, and the Moslem world are merely preliminary symptoms.

The term is not to be understood geographically, for there is no divisional meridian. It is rather a question of two states of mind, two ways of regarding the social problems facing mankind. In the vanguard of the "Oriental" group stand the several hundred million devotees of Hinduism in India, but China, Japan, Islam, and many African and Indian communities in the Americas are also closely associated.

The vanguard of the "Western" group

comprises the United States of America, drawing, more or less consciously, the bulk of the "white" population of Europe and America in their wake.

In order to summarise briefly the principal differences between these two states of mind, we may divide them into five groups. Firstly, Western Man concentrates his attention upon things outside himself—his social background, the forces of nature, and so on ; while Eastern Man's main pre-occupation is himself, or to be more precise, the essence of self. Western Man tends to attach more importance to those elements of life capable of expression in figures, while Oriental Man tends to disdain the quantitative and prefer the qualitative. Western Man tends for pragmatic reasons to analyse and isolate the objects of his thought, while the Oriental refuses to recognise any division as of real value, holding unity to be both a higher form of truth and an essential background. Western Man is guided by the logic bequeathed by Aristotle and Descartes, considering this to be the only form to suit the human mind and explain nature, whereas the Oriental sometimes allows for a wider choice of systems, at others a hierarchy of incompatible concepts, but in any event the possibility of a system different from ours.. While Western Man demands individual freedom in the social sphere, and accepts religious conformism with ease, Eastern Man is more inclined towards individual spiritual enquiry, and gladly sacrifices social individualism in order to attain it.

#### The Dividing Barrier

The attitude of the West towards the East in general shows a superiority complex. In politics and social life we profess an undisguised scorn for the Hindu caste system, for the former Chinese Mandarinate, and for the absolute rule still so

frequently found in many Eastern countries. We think of the democratic formula as a recent discovery, as the last word in progress, if not ultimate truth itself, forgetting that societies at least as democratic as ours existed for centuries in pre-Buddhist India, in ancient Greece, and many other parts of the ancient world. We also forget that, however unanimous we may be in singing the praises of the democratic ideal, we are strangely divided as to its true character.

Our religious arrogance is more striking still. Indeed, the very dogma of Christian religion, admitting only a single divine revelation and refusing all value to any other claim, renders objective comparison impossible for a practising Christian. We are proud of the "holy images" which decorate our churches, yet recoil horror-stricken before the strangely similar "idols" to be found in other temples. We are disturbed at reading the words of a great Moslem, Maulana Rumi : "A mandoline is made of dry wood, strings and dried skin, but our ears hear the voice of the Beloved".

Finally, on the intellectual plane, the great progress we have made in the scientific, and still more the technical sphere, leads us to scorn all mental trends other than the one adopted by Western thought for the last three or four centuries.

The Oriental attitude towards us is somewhat more complex. The Western group have so ridiculed the Eastern attitude as out-of-date, ineffective and riddled with superstition that Orientals are greatly tempted to conceal it behind an imitative facade of Westernisation. Only when their confidence has individually been won will they consent to reveal their feelings and mention the profound values they hold dear.

Orientals suspect us of failing completely to understand religious questions—of

paramount importance to them—even in the case of Christianity. They remind us that Jesus was an Asiatic; even Gandhi, who declared openly that missionaries do harm to the countries in which they carry out their ministries, has said: "Had I nothing before me but the Sermon on the Mount, and the interpretation I put upon it, I should not hesitate to declare myself a Christian." It was with regret that the countries of the East saw Japan tread the path of Westernisation, and Tagore probably spoke for a whole continent when he said in his "Letter to the Japanese": "You have stooped from the proud and noble heights where you dwelt to base imperialist ambitions"; that is to say, "Western-like ambitions".

#### Need for Proper Understanding

What attitude should these two great sections of mankind adopt in order that mutual relationship, at present dangerous, may become instead constructive? Many thinking people in the West now recognise that the path we have followed has brought us to an impassable barrier. We are unable to control the machine we have created; all our wonderful discoveries, our science and our technique, serve the purposes of destruction. On the other hand, in our eyes, the East has also failed; famines and epidemics follow each other without respite, poverty reaches unimaginable proportions, and many abuses are condemned by enlightened Orientals themselves.

It should, however, be remembered on the one hand that the East is neither out-of-date nor moribund, and on the other that the West is not fundamentally criminal. These superiority complexes, as shackling to one group as to the other, must be cast aside. One way, perhaps, would be to remember that only comparable things can be compared. What we are too apt to do is to compare an ideal with a reality, a chosen

few with the masses, or even a rabble. We proclaim Jesus' Commandment, "Thou shalt love thy neighbour as thyself," and are pitiless in condemning the attitude of the caste Hindu towards untouchables; but we forget that we should really compare our ideal with the Hindu ideal, which sees in human brotherhood not only a moral necessity but a metaphysical truth; and that we should compare Hindu practice, discrimination among various social groups, with our own actual problems of widespread poverty, racialism—still rampant in certain great democracies—social ostracism, class warfare, and so on.

We invoke the same Commandment to condemn the Holy Wars of Islam, forgetting that, on the ideal plane, the Koran declares that there shall be no compulsion in religious matters, and that, on the historical plane, the Christian Crusades and the religious wars between Protestants and Catholics were no less evil than the wars of Islam.

An essential and profound difference worthy of consideration is this: Orientals are more anxious to apply their moral, psychic and spiritual powers to the discovery, conquest and exploitation of the world within than to employ their physical and intellectual energy in the discovery, conquest and exploitation of the world without. In India children imitate their parents and play at meditation. If a Western child sits motionless, dreaming, its parents rush, crying: "What is the matter? Are you ill? Don't sit like that; go and play with your friends." The Western child builds castles out of sand; the Hindu child builds temples.

Mastering the forces of external nature and turning rivers, electricity, gravity, nuclear energy, vitamins and hormones into our servants, does indeed represent immense progress; it has become possible to provide

every human being with food, clothing, shelter and protection from illness. But we do not seem to have any clear idea as to what in fact constitutes happiness—and happiness is after all the ultimate object of our efforts, whether we admit it or not. When we ask a Westerner the question, 'What do you want of life?' the most frank answer we are likely to get is "I want to be happy." If we go on to ask, 'What would make you happy?' he will nearly always mention some unfulfilled desire, the satisfaction of which, as he well knows, would only bring him a partial and transitory contentment accompanied by privations and disillusionment likely to stimulate new desires. This vicious circle has come to be exploited systematically for purposes of development known as economic, in one sense only of the term. In order to live in plenty, that is, to have the means of satisfying our needs—we must produce plenty; to produce—find outlets, markets; to create these—develop the maximum needs among the maximum number of people. The aim of advertising and salesmanship, a major industry in the West, is to create needs, either for new articles or for the replacement of those stated to be worn out.

Concentration of attention on the inner life leads almost inevitably to a recognition of the superiority of spiritual values over material values. Much as one would deplore the unfortunate effects of this attitude upon the material standard of living, upon economic or political independence and upon health and longevity, it must be admitted as constructive for inner equilibrium, psychological perspicacity, and moral and spiritual strength. People of the West are rightly sorry for those who have nothing to eat; but many Orientals reserve their sympathy for those who know not how to pray. "Religion," the Jains say, "is the

highest form of happiness; non-violence, self-control and penitence are its constituent elements." In Asia I have often been the subject of a reproach deserved by many other Westerners: "You worry too much about what you do, and not enough about what you are." All Hindus understood that Gandhi was in earnest when he said; "If you are concerned in a murder, it is better to be the victim than the murderer."

#### Difference in Evaluations

The relative importance of qualitative and quantitative values is closely related. The West has a tendency, clearly shown by its American vanguard, only to appreciate matters which can be expressed in figures, and even to be incapable of understanding matters which cannot. Visiting a library, a hospital, a theatre, a museum or a laboratory, we are at once overwhelmed with statistics: the number of books, beds or seats, records showing the institution as first, or at worst second, in the world, country or town; the overall corridor space, the number of square feet of window glass; the number of consultations, the amount of capital invested, and so on *ad infinitum*. Furthermore, the West even attempts to express qualitative values in figures.

What is the Oriental attitude in this respect? We are apt to think it vague, nebulous and rather impractical. A true teacher does not seek to gather round him the greatest possible number of pupils or disciples, but to maintain and raise the quality of the group to whom he transmits his knowledge. The Hindu is totally indifferent to what we call historical chronology. The Moslem bases purely commercial dealings much more upon the confidence inspired in him by the other party than upon detailed contracts. Poverty, even complete destitution, is held in honour all over the East; it is often the

cherished fulfilment of life-long labour. Countless examples could be given to show that in the East quantitative values are regarded, if not with disdain, at least as being much inferior to the qualitative which we are tempted to relegate to second place.

This obsession with the quantitative is related to another tendency more or less specifically apparent in the West, that of compartmentation—the fundamental opposition of self and non-self, the contrast between one's own and other groups; the thorough isolation of science, religion, philosophy, spirituality, ethics and practical life; insurmountable boundaries between God, man, the animal world and nature; the extreme specialisation of scientific research and professional activity; distinction between individual and public morals; such a rigorous classification of natural forces and objects that we feel almost offended when any element refuses to fit into one or other of our categories.

A need for analysis before synthesis, and for considered discrimination before action, is a natural and indispensable characteristic of human nature. But a constant effort towards reunion, both without and within, should accompany such division. After all, a human being constitutes a whole just as much as an aircraft or a wireless set does, and each of the elements—physical, emotional, volitional, intellectual and moral, is only effective and useful in so far as it is in harmony with the whole; it can only be understood and employed in relation to the whole.

The Oriental standpoint has been summarised in two sentences. Sir Mohammed Iqbal describes philosophy to us as follows: "The unity of things is so evident that I am sure a drop of human blood would fall if you were to prick, with the point of a lancet, a petal of the rose." Tagore shows

us the method: "Fulfilment through Harmony with all things." An Oriental cannot conceive how a proposition can be true scientifically and yet contrary to religion; how a man can devote a few hours to God once a week and be rid of his duties to Him for the rest of the time.

We are prone to regard as superstition the practice common to so many Orientals of putting every action, every thought, every being and every place under the protection of a godhead frequently invoked, and of repeating sacred formulæ incessantly. We fail to see that this constant appeal to divinity at every moment of the day throughout life is precisely one of the most powerful means of safeguarding and developing our sense of unity in life.

This sense of totality is of necessity accompanied by a sense of continuity which refuses to accept as objective truths the artificial sub-divisions created by our intellect for practical purposes within nature as a whole. Distinguishing the atmosphere from the troposphere and the stratosphere, intelligence from instinct, or "white" from "coloured" races, may be a useful process for the scientist; but we are often naive enough to think that these names correspond to sharply-defined entities, and to confuse our plans with reality. Hindus and Buddhists go so far as to deny any interruption of the continuity between God, the human soul, the animal world and inert nature. To them a symbol remains a symbol, a plan a plan and reality what it really is—through and beyond what we perceive and understand.

A further criticism we often make of Orientals is their frequent docile submission to the decisions of Providence, to the will of God; we call it indifference or fatalism. We can indeed find in it one of the reasons for the slowness of material progress in

many Eastern countries at various times; nevertheless we could equally well find in it the main source of that inner peace that we so sadly lack, and of that balanced outlook which comes from the certainty of working with God, and not independently of Him or against Him. The Moslem "fatalist", the Buddhist and the Hindu who are sure of ultimate liberation in Nirvana or union with God, the Taoist who knows that the Khi shall unite with the Than, fall less easily than we do into the despair born of a feeling of abandonment.

The same attitude may also be one of

the deeper causes of the calm with which the Oriental contemplates death—a thought so terrifying to most of us. Like many other differences described above, this may spring largely from his conception of time. While, for Western man, his own life and that of the world have each an absolute beginning and an absolute end within measurable time, most Orientals see man's life as a mere link in an endless chain, the life of the world as a cyclic phenomenon, and time as a pragmatic method of evaluation which only has its being and justification within certain well-defined limits.

## ESSAYS ON KATHOPANISHAD

(*Sri Swami Krishnamanda*)

[Continued from the previous issue]

**T**O many this Atma is difficult to hear of, to many others, even when heard of, it is difficult to understand. Wonderful is the teacher of this; blessed is the obtainer of this; wonderful is the knower of this, who is taught by a blessed teacher. This Atman cannot be known if it is taught by an inferior teacher, even if it is thought of in various ways. Only when it is taught by one who is identical with the Atman (*i. e.* a Brabmanishtha), it can be known, because, the Atman is subtler than the subtlest and does not come under any of the logical categories. This Atman cannot be known through logic but it can be known when it is instructed about by one who has realised it. The wealth of the universe, its resources and powers, are insufficient as means to the realisation of the Atman, for the permanent is not reached by the impermanent. The Atman is reached when the whole universe with its contents is abandoned. Even the source of the highest happiness, the basis of the world, the end of all desires, the state of fearless-

ness, the praiseworthy great being, viz., Hiranyagarbha, is not worth having. Rejecting all these, that Atman which is very difficult to know, which is seated in the innermost cavity of the heart, the attainment of which is attended with great dangers, should be known by abstracting the senses and the mind from their respective objects and resolving this energy into Self-consciousness. Knowing the self-luminous being the hero casts off both joy and grief. He rejoices in the bliss of the Self, because he has attained the highest object of attainment through hearing, understanding and contemplation of this subtle Truth. It is different from what is done and what is not done, different from past and future, and is of the nature of immediate knowledge. All the Vedas speak of the glory of this. All penances point to the greatness of this. All observe continence for the attainment of this. This supreme state is denoted by the word OM. This is the Supreme Absolute. After knowing this, whatever one wishes for becomes his. This is the supreme support

knowing this support one glories in the region of the Absolute.

This omniscient Atman is not born, nor does it die. It has not come from anywhere, and it has not become anything. Unborn, eternal, perpetual and ancient, this Atman is not killed when the body is killed. Birth is the process of the production of an effect from a cause and, hence, is the process of transient becoming. For the same reason death also is a process. All processes of birth, life and death are impermanent and, therefore, they are denied in the Atman. Ceaseless consciousness is free from all kinds of changes. Change is the character of phantasmal presentations. Changelessness is the nature of the Atman. This Atman does not come from anywhere, and it has not become anything else, because coming and becoming are, again, transient processes. It has not ceased to be itself. It does not decay or suffer diminution. It is the most ancient and the newest of all. An object becomes new when its constituents are changed and set in a different condition. The Atman exists even prior to and later than the newest of objects. It exists together with everything and also after everything. Nothing newer and other than the Atman can ever be produced. In otherwords, Atman is, was and will be. Hence, it is indestructible. It neither kills nor is killed. It suffers nothing because it is like ether. It is free from the experiences of Samsara. It is bodiless and, hence, relationless. Non-becoming or changelessness is the one character which denies in the Atman all phenomenal natures. The Atman is subtler than the subtlest and larger than the largest. It is situated as the central being of all. Free from thought and action, one beholds it through the cessation of distraction and attainment of tranquillity,

and becoming sorrowless, rejoices in the glory of the Atman. It is the subtlest of all, because it is the Self of all. It is the largest, because it is limitless. It is possible to know it through the practice of hearing, contemplation and meditation, after getting oneself freed from desires and actions, and separating oneself from objects, seen as well as heard. As long as the mind shakes and the body agitates, it is not possible to know this Atman. Perfect satiety of the mind, the senses and the body is absolutely necessary before attempting at the vision of the Self. Those who have got desires and passions are prevented from the realisation of the Self.

The Atman, lying, goes everywhere. Sitting, it moves far. It is the bodiless among all bodies ; it is the permanent among the impermanent. It is the great omnipresent being, knowing which the hero does not grieve. It is not possible to know this Atman through debate, intellectuality and much study. It is attained through a relationless immediate method in which the Self is both the subject and the object of attainment. One who has not ceased from bad conduct, who is restless, whose mind is wandering, who has no peace within, cannot know the Atman through any amount of thinking. The Atman is beyond all knowledge and power conceivable in the world. Death itself is swallowed in it, and all processes are put an end to.

#### The Soul and Its chariot

The conscious principle within is the Lord of the chariot. The body is the chariot, the intellect is the charioteer or the driver, the mind is the rein, the senses are the horses, the objects of the senses are the roads. This chariot is useful either to drive down or drive up. The body is dragged by the horses of the senses in

different directions. The driver is responsible for the movement of the chariot, and this is the intellect, which can either understand or misunderstand, and consequently either ascend with the chariot to the Abode of Vishnu or fall down to the mortal state. Whatever is done through this body, consciously, is done, ultimately, by the intellect. It is the principle of egoism, desire, activity, birth and death. It is the factor which brings pain and pleasure, unity and separation. The doer or the enjoyer is the strange mixture of consciousness, mind and the senses, because, independently, none of them can be either a doer or an enjoyer. This shows that doership and enjoyship are illusory, as they have no independent existence. The knowledge of this chariot and its contents is necessary before attempting to drive the chariot. One, whose intellect is bad and uncontrolled, and whose mind is weak, cannot control the horses, and they will run riot in different directions. One whose intellect is steady and brilliant, and whose mind is strong, can control the horses of the senses and drive the chariot to the supreme state of Vishnu.

#### The Gradation of the Categories

The objects of the senses are grosser than the senses, which, again, are grosser than the subtle rudimentary principles which actuate the senses. The subject which is characterised by the senses is always superior to the object which is bereft of consciousness, because the subject is subtler than the object. Only that which is subtle can pervade and comprehend what is gross. The mind, however, is subtler than even the subtle principles which preside over the senses, because the mind is the synthesizing agent and the real operator of diverse sense-functions. The

mind is nearest to consciousness and, hence, it has got the greatest power over all that is an effect and that which is inferior to the mind in subtlety. The mind is naturally fickle in character and hence it is not useful to the individual in acts like steady knowledge of anything. The intellect is subtler than the mind, and it is free from the fickleness which the mind is infected with. Intelligence in its aspect of determination is found only in the Buddhi or the intellect. The highest faculty of knowledge in the individual is the intellect.

The intellect, however, has got certain defects in spite of its being the most precious possession of an individual. The intellect always functions on a dual basis. It can have no knowledge except by connecting the subject with the object. Unfortunately, contact is not the way of acquiring perfect knowledge of anything. This means that the intellect cannot have perfect knowledge unless it ceases from working on the basis of duality. With duality there is no real knowledge, and without duality there is no intellect at all. Therefore, perfect and complete knowledge is not given to the human being. It is only the cosmic intelligence or the Mahat Tattva that can have complete knowledge, because it is free from the perception of duality. It is the collective totality of all principles of intelligence in the universe and, therefore, outside it there is nothing. The cosmic intellect is not the understander of anything external to it. But it knows Itself as complete in Itself. Therefore, the Mahat is superior to the individual intellect. The Mahat Tattva is characterised by omniscience and omniscience necessitates the acceptance of a cause of omniscience. This cause of even the Mahat Tattva is called the Avyakta which is superior to the Mahat. The cosmic intellect exists buried in a

potential condition in this Avyakta. As a matter of fact, the Avyakta is not an existant something but only the possibility and the explanation of the appearance of the Absolute as cosmic intelligence.

Superior to the Avyakta is the Purusha. The Purusha is the same as Brahman, beyond which there is nothing. This is the supreme Goal.

*(To be continued)*

## EDUCATION FOR OUR CHANGING WORLD

*(Miriam D. Gebbie, New Jersey, U.S.A.)*

SINCE 1939 the mechanical power harnessed by man,—steam, electricity, combustion engines, etc., has multiplied more than forty million times according to Hugh Stott Taylor, Princeton University research chemist. It is a well-known fact that advancement in educational technique during the same period has not begun to keep up with the necessity for a corresponding growth in human development.

In order to meet the challenge of the times, all children wherever they are, need greater understanding, still wiser direction and training for deeper responsibility and purpose. They must have better opportunity for physical and spiritual growth and for emotional and mental maturity. They must have more adequate provision for the full unfolding of innate potentialities that fosters a sense of worth as an individual destined to play his part in the world of the future.

The need for deeper understanding and wise guidance on the part of their elders is a basic need of all children, from those who have been turned by the experiences of war into wild animals with hate in their eyes, to the pampered sheltered ones of the "socialite class". Destitute children need security and affection; the sheltered ones need release from the inhibitions and hindrances of too much security and too many possessions which tend to blind them to their fellowship in the common world of children.

### The Old Concept Needs Revision

The postwar era calls for a new appraisal of children's needs, a new concept of their destiny as re-builders of this rapidly changing, growing world, and a consequent drastic revision of our total education. Education is a means of drawing out the innate powers of the spirit of man, developing and utilizing these powers so that they may be applied to the furthering of human progress. It is, therefore, important that one of the first steps is education for goodwill—goodwill to others and also goodwill to oneself. This attitude, firmly established at an early age, leads to right relations in family, community and international life. Psychology will play an increasingly important part in the newer education because it aids in healing emotional and mental cleavages and has for its goal the fully integrated individual.

### The 'Psychopathic' Group

To begin with, our contribution to this aim should lie in the field of salvaging and re-educating a special group—the emotionally unstable child and adult, described by psychiatrists as the "psychopathic personality". Briefly, this group is said to cause more sorrow and more perplexity than any other because they are technically free from nervous or mental diseases. This is the major psychiatric problem today, according to Dr. Hervey Cleckley, foremost authority on this problem. While scientists agree

that these children and adults are sane, they are known to participate in any or all the crimes known to man. Behind the "Mask of Sanity", apparent in a superior intellect and high grade physical endowment, lies an inner chaos, violent explosive drives, the indirect workings of the death wish. An intensive study of the small amount of material available on the subject leads one to believe that this group is a new age type whose thirst for life has drawn them into incarnation before their time. It seems quite probable that they are near-genius, extremely responsive to a wide range of sensory impression from the best to the worst, from extremes of love to violent hate. Yet they are unable to tolerate, adjust to, or cope with modern civilization as they find it. At a very early age, therefore, they experience deep frustrations (often necessarily imposed by parents, teachers, etc.) This imposition of authority results in seething, explosive rage and a desire to retaliate against an unfriendly world. They are children of the future, so far in advance of the lag of civilization that they are "Strangers in the Earth", completely demoralized by the lack of understanding and the mis-handling they encounter.

#### Rehabilitation of the 'Psychopaths'

So far, the psychopathic state has been found to be incurable. Parents, psychiatrists, hospital staffs, admit that they are unable to cope with it. The psychopath who tangles with the law is eventually thrown back upon society, a potential criminal. In this work for the rehabilitation of the "psychopathic personality" only the hardy ones, deeply dedicated and mentally progressed, can be of any service in the actual handling of the patient. The worker must be detached, steadily impersonal yet compassionate, quick to meet hate and resentment with positive constructive ideas

given out in a spirit of fun and comradeship. Even then, the worker will find it practically impossible to gain the faith or the confidence of the patient for any length of time. Because the psychopath goes through the hell of human suffering he will, by every device contrived by a superior intellect motivated by the death instinct, put parents, loved ones and psychiatric workers to the supreme test. He will force upon those whose will-to-serve is unflinching, the crucifixion of their personality in all its phases.

When through intensive research, infinite patience and compassion, an answer is found to this problem, tremendous creative energy within a large group of human beings will be released. The personality of the psychopath will be reversed. What is now a violent destructive force—the will-to-annihilate, the thing which makes a Hitler—will become the will-to-create, to give and to become. The extremity of his hate can then become a universal understanding. Blind self-centredness can become goodwill and a motive for the creating of right relations with his fellow-men and with the source of his being.

#### Changing the Angle of Vision

1. Among the more ambitious students of adolescent age, there is the general idea that education will automatically bring success, importance, perhaps wealth. This major incentive should be changed to that of a happy adjustment to living.

2. Fear should be made a thing of the past, fear of domination by parents, school-masters, etc. These ancient patterns of domination and retribution have contributed against the child's normal response to the call of growth and maturity. Pressure and force from the outside to render the child unable to think for himself so that he

becomes either dependent upon commands, unable to make decisions, weak, frustrated, with the well-springs of creative expression blocked at their source, or else he grows rebellious, explosive, anti-social, sometimes actually criminal.

Fantasy begins early to compensate for lack of parental understanding and just here is the inception of non-hereditary emotional and mental illnesses.

**3. Elimination of the system of learning by rote with its tendency towards superficial, parrot-like results rather than the evolving of real, creative thinkers.**

In a recently published excerpt on education from his Autobiography, Dr. Albert Einstein reveals that he was so bothered by the emphasis on passing on examinations that, after passing the final exam, he found the "consideration of any scientific problems distasteful for an entire year".

Dr. Einstein seems to feel that such coercion has not lessened since his days as a student. He says:

"It is in fact, nothing short of a miracle that the modern methods of instruction have not yet entirely strangled the holy curiosity of inquiry; for this delicate little plant, aside from stimulation, stands mainly in need of freedom. Without this it goes to wreck and ruin without fail."

**4 Such ideologies as extremes of nationalism, sectarianism preconceived ideas and prejudices of all kinds are roots of war and can well be eliminated from our modern curriculum.**

(Morris Cohen, professor of philosophy at the College of the City of New York, devoted his life to cutting away the shackles of prejudice from the minds of his students and, by a philosophy of liberalism evolved by the students themselves, trained them to think and to "keep the windows open on the beyond").

#### The Substituting Ideologies

After eliminating such outgrown concepts as the above from our educational systems, the following ideas might be substituted:

1. The science of right human relations developed by parents in the home, by teachers and by the children themselves. This is the key that unlocks problems of child behaviour and training in the modern age. It means a right about face on the part of all who deal with the coming generation.

2. Education for living, not for making a living.

3. Education within the framework of evolutionary philosophy with its consequent fostering of a sense of direction and purpose, as well as an understanding of the place and the flexibility of existing conditions in the over-all picture. This prevents the feeling of frustration or of revolt in the face of social misuse.

The fact that "the mind is capable of growth throughout life" needs emphasis in youth and adult training. The mind is a muscle that must be constantly used and strengthened if it is not to deteriorate. Scientists have found a direct relation between longevity and the progress of mental development into old age.

4. Training of the mind to think in wholes,—one God, one world, one humanity. The ability to interpret the relationship of part to whole and to understand the effect of individual or group attitude, ideal and action upon the whole. A developing sense of relationship to family and group life, to the social scheme, to one's higher being, and to the over-all evolution of mankind through creative participation.

5. Expanding the knowledge of man to its heights, then making practical application of such knowledge. Fitting the individual (during the growth process) into his

environment, equipping, him to act upon his environment rather than becoming a victim of circumstance. Thus he is equipped to make a constructive response to the challenge of the times.

#### 6. Intensive research as to the best methods of education.

Depth psychology can become a major tool in carrying out the law of economy as applied to the uncovering and development of human ability and the application of these gifts in world reconstruction.

Pure research on the "scientifically inexplicable properties of mind" and on the value of Yoga training, is suggested by UNESCO so that the frontiers of man's knowledge of himself may be extended.

The newer concepts of the educational process call for a somewhat broader definition of terms, based upon man's expanding knowledge of himself, his world and the universe in which he lives. I will describe them in my next article.

(To be continued)

*Brahmavidya Vilas*

*Act VI : Scene 5*

## PARLIAMENT OF RELIGIONS

(*Sri Swami Sivananda*)

[Continued from the previous issue]

### THE DRAMA SO FAR

In the sanctum-court of a Siva Temple, situated beneath the ivory peaks of Mount Kemet, on the bank of sacred Alakananda, a religious conference is in progress. The prophets of all religions and sages and seers are the participants. At the behest of the Supreme Lord, the Cosmic-Presence, Sri Krishna (Hinduism), Buddha (Buddhism), Khung Fu Tsu (Confucianism), Moses (Hebraism) and Nihou (Shintoism) have already described the fundamentals of their respective religions. Their purpose is to foster unity among dissident religionists through their accredited representatives, the sages and seers.

**Scene :** Same as before.

**Jesus rises to speak.**

**JESUS.** Friends! God is omnipresent. He loves His 'creations' with infinite love. He is the Father of all. So, all men are brothers. Love your enemies, bless them that curse you, forgive them that hurt you; for, we are all brothers; some know not what they are doing. In our godhead there are Father, Son and the Holy Ghost or the Spirit. You may ask how it is possible for the three to be in one godhead. In reply, I should tell you that as there are three functions of the mind, viz., knowing, feeling and willing, so are these three present in the godhead. We cannot comprehend God. How can the finite comprehend the Infinite? In essence, I and my Father are

One. Truth can be attained only through renunciation, sacrifice and one-pointed devotion.

Jesus concludes his speech, whereupon the Immortal One asks Mohammed to speak about his Faith.

**MOHAMMED.** Brothers! Man belongs to one nationality. There should be love among men. Hypocrisy is a sin. Real sacrifice is the sacrifice of our inner selves. Internal perfection is indispensable for salvation. All women should enjoy equality with men. They should be allowed to participate in all activities—political, social and religious. Namaz should not be formal. It must be sincere and must come from the heart; the impurities should be removed by abstaining from evil works.

Prayer keeps one aloof from committing sins. Your salvation lies not on the sacrifice of animals, but on the sacrifice of your greed and money, of your time and energy for the uplift of humanity and for the removal of the grievances of the oppressed and the depressed. God is not far from us. He is ever existent in us. We become one with him when our hearts become pure.

*Then Zoroaster speaks.*

ZOROASTER. The Lord is just; He is the liberator, all-light, lustrous, merciful creator, knowledge-absolute, Lord of the universe, victorious life-giver, protector from all sins, all-knowing, all-powerful supporter and saviour. Friends! You will agree with me when I say that there is constant conflict between good and evil in the moral, spiritual and physical planes. This being the case, we must know how we can get revelation and perform our duties for the progress of the world. I think our duty is in working for *frashokereta*, i.e., advancement of the world. All prophets work for this end. Let our aspiration be not only for "Thy Kingdom Come" but also for the additional fulfilment "Here and Now." It is true that Kingdom of Heaven is not only within you but also without you in the shape of civilisation and progress of the world. We should ever work with the Divine in His great work of evolutionising the world both spiritually and materially. Thus we should aim not only at personal liberation but also at the universal peace and brotherhood of man.

*Then Inayat, the founder of Sufism, speaks.*

INAYAT. Brothers! There is only one God, the God of all. Upon the altar covered with an yellow cloth are eight candles. The large central one already burning before the worshippers enter the shrine, represents the Divine Light, from which all others are derived. The second large candle below the

first represents the Messenger in all ages. He has held aloft the light of Truth through the darkness of human ignorance. The other six candles stand for the religions of the world—the Hindu, the Buddhist, the Zoroastrian, the Hebrew, the Christian and the Islamic. We must have tolerance for all religions. We must recognise all world teachers; for, they are the embodiments of the Divine Spirit. We pray to the Lord, "Send us the peace of thy Divine Spirit, and unite us all in Thy Perfect Being".

*Bahaullah, the founder of Bahaism, speaks then.*

BAHAULLAH. Children of Divinity! God is one, the creator of all. If we earnestly endeavour in the Path of God after severing ourselves from all else, we can attain the City of God for eternity. Let us discover for ourselves the reality of things. No one should follow blindly any tradition or dictum. Beware of prejudice. A rose is beautiful in whatever garden it may blossom. All prophets of God have come to unite the children of God and not to despise them. There is unity in diversity. The foundation underlying all divine precepts is one Reality. Therefore, the foundation of divine religions is one. Religion and science must be brought together. There should be one universal language in addition to the mother-tongue. Education of every child must be made compulsory. Useful labour done in the spirit of worship will solve the economic problem. Peace, perfect peace, must possess the heart through the breath of the Holy Spirit.

*Then Nanak the founder of Sikhism speaks*

NANAK. Friends! The aim of man should be to achieve a harmonious and balanced development of all his faculties. He must know how to live in the world as well as how to realise God. No one should be satisfied with the life of a coward or a

selfish animal. All should endeavour to be a soldier and a saint. One should be brave, loving and self-sacrificing and serve humanity, worshipping the Lord in all. He should thus perfect himself and help others to do so. He must combine in himself the saint and the man, God-fearing and loving in the one hand, and fierce, courageous and ruthless towards the trespassers of Truth.

He is the Pure One (Khalsa) who believes in the oneness of God and the brotherhood of man. Such a one lives the life of usefulness, charity and purity. He always endeavours to conquer the mind and realise God. There are five stages in the path of Truth. In the first stage we do our duty in the right spirit: in the second, divine knowledge guides us in performing our duty; in the third, duty becomes a spontaneous religion in practice; in the fourth, the soul becomes all-powerful and possesses supernatural prowess; and in the fifth, man becomes one with the Lord.

*Now, the effulgent Cosmic Presence, the one common basis of all religions, whom we*

*may call the Supreme Lord, winds up the conference.*

**SUPREME LORD.** My own Self in diverse manifestations! We are assured that all religions essentially concern themselves with the practical life of man and its evolution. All have formulated different codes of conduct and spiritual disciplines, according to the changes of time, social circumstances and temperaments of people in different climes. Yet, fundamentally, the basis is one, for the goal is one. Prophets of all religions and their accredited messengers should exhort their followers to transcend the limitations of environment and circumstances, to be tolerant to each other's faiths and cultivate the consciousness of the fundamentals of religion, yet growing according to the mode of their own growth. Every religion is meant for progressive realisation. 'Truth is One; sages call it many.'

*The dawn breaks through the distant summits, All chant the hymns of the Lord.*

(Curtain)

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# A WAVELET OF BLISS

(*Sri B. S. Mathur, M.A.*)

[Principal, Mahanand Mission College, Ghaziabad]

I have just now gone through a very illuminating book. That is *Waves of Bliss* by Swami Sivanandaji of Rishikesh. How marvellously elevating is this wisdom from the great Fountain of Bliss! As one glances through its pages, or even if one reads here and there, one is face to face with a very powerful philosophy of life and action. The goal is clear. That is salvation. And that has to be through a particular life, called Divine Life.

What a collection of divine poems! Read any and you have got a fountain of joy and inspiration. There the story will not end. Swami Sivananda has lived a Life Divine and what he says is directly taken from life. That is the beauty of his teachings. He does what he says.

One poem *True Life* is so very compelling in an inspiring fashion. He says :

True life is the Inner Life :  
It is Self-realisation,  
It is all sweet silence —  
Man's supreme Goal, Centre and Ideal.

What is this inner life? Is it to be all meditation? I don't think that is the idea of the Swami. He wants Self-realisation, but that does not signify a life of dreams and meditation alone. He wants nothing but life and a life of divine action. Hence his emphasis upon Self-realisation. Inside us there is God: there is eternal divinity which should find expression in our deeds, dreams and thoughts. This is inner life as taken out, as an example for others to follow. This is what the Swami is doing for us. His divine thoughts find expression in his divine deeds. And we are to follow them. This is a life of sweet silence. Silence here means harmony and no discord. We find

all about us wars and their companions in the shape of devastation, hunger and disease. That life must stop. Wars must go. Let us have a life of sweet silence in which we are perpetually in the presence of the Almighty. This is what the Swami wants for us; how beautifully and how sincerely!

It is the consciousness of the one whole,  
It is harmony, peace and bliss,  
It is the ocean of joy,  
It is the fountain of felicity.

So melodiously the Swami sings and how significantly! We all try for peace and happiness in the world. We fasten upon objects outside and fail to obtain what we cherish so sincerely. Our approach is wrong. We have to fasten upon our own inside. There is a world inside and that world is of perpetual joy and comfort. But the pity is that we are not able to recognise it. Swami Vivekananda has said : "The Universal Library of the world is within us". But we hardly realise the truth in our life. Why?

Let us look inside: let us fasten upon the inner life. But remember, this looking inside should not lead to selfishness. That will lead, as it is leading today, to endless wars. We are certainly individuals but we have emanated from the *Divine Being*. He lives in all of us. As we look inside, as we fasten upon the inner life, let us see that *Divinity*, that connecting link that should cast off all differences and conflicts. Hence this looking inside is not journeying towards selfishness but is really reaching out all in the universe so as to be one with all, singing a song of endless joy and harmony, a song shared by all, really a life of sweet

silence. What an idea! Let us try to work it out in life.

This is the message of the Swami. That is the *Wave of Bliss*, consciousness of the one whole, true life, as we should see, helped by our intelligence, devotion and penetration.

But how to secure this life as our own? Keep God always in your thoughts, deeds and dreams. All evils find food and source

in the mind. The mind is to be purified. In a purified mind will originate pure actions. These actions will be towards constructing certain things, that matter in life.

This is the prescription for a happy life of sweet silence, of God-manifestation in all our life, to make the world an abode of an abiding peace and harmony. Let us strive for it.

#### How the Westerners Practise Yoga

## THE BALTIC SADHAKS

FIRST among the occidents to come under the banner of the Divine Life Society were a handful of Latvian aspirants who had already learnt about the Yoga of the East. Sri Harri Dikman of Riga was the first President of the Divine Life Society in Latvia, which was established in 1937. Soon afterwards, Mrs. Anna Dolfis, assisted by Mrs. Anna Plaudis, founded a Ladies' Centre of the Society in Riga. Around these three noble souls rapidly grew up a wonderful band of aspirants who were not only the pride of Latvia's spiritual culture but a source of inspiration to the Indian aspirants, too. The three great Baltic nations—Estonia, Latvia and Lithuania—have a rich religious tradition, unparalleled, perhaps, in the nationalities of the Occident, except Greece. They have a remarkable affinity with India's spiritual culture. It was only in these nations that the Divine Life Society had found the largest number of Western students of Yoga.

But, times have changed since, and, with the revision of the geographical boundaries in Europe, after the second world war, the social tradition and spiritual culture of some nations have indeed received a rude shock and a violent shake-up. In 1942, soon after the annexation of these three great nations—great because of their glorious religious

heritage—with their powerful Slav neighbour, the branches of the Divine Life Society there ceased to function. And no more was heard of the brave angels of Divine Life, until after the war, when many of them had migrated to the West as refugees.

Sri Harri Dikman, who now lives in Western Germany, is still a zealous Yoga propagandist, himself being an advanced Raja Yogin and teacher to numerous European Sadhaks. He has travelled a great distance in the path of Dharana (concentration) and Dhyana (meditation), and is capable of doing Pratyahara (withdrawal of mind under most adverse environments). Another Sadhak, Srimati Milda Vitols, who is now in the United States, is gifted with the vision of luminous Cross, in waking-state, which guides her as a beacon-light in her daily life. She also has the vision of saints and sages who are always eager to show the right path to the struggling seekers.

In the following columns are published the spiritual diaries of two other Sadhaks, Sri O. Kaugerts and Sri R. Lunin, who have now migrated to Australia. These are but two noteworthy illustrations of the spiritual aspiration of the people of the Baltic States, which will doubtless inspire the students of Yoga all over the world,

Particulars of Daily Routine	Sri O. Kaugerts	Sri R. Lunin
1. Hours of sleep	6	7
2. Awaking at	6.30 a.m.	4.30 a.m.
3. Practice of Yogasans.	30 minutes	1 hour
4. " " Pranayama	6 rounds	55 rounds
5. Concentration-meditation	1 hour	1 hour 15 minutes
6. Japa	3 Malas	3 Malas
7. Kirtan	Occasionally	—
8. Study of religious books	35 minutes	1 hour
9. Study of Gita Slokas	3 verses	15 verses
10. Mantra-writing	15 minutes	125 Mantras
11. Mowna, observance of silence.	Almost continuous, except a break for an hour or two.	3 hours
12. Selfless service	As and when opportunity arises	As and when opportunity arises.
13. Fast and vigil	3 days a month	5 days a month (no vigil)
14. Charity	14% of income	Occasionally
15. Virtues, development of	Truthfulness, serenity.	Continenence, serenity.
16. Vices, eradication of	Irritability, lust.	Evil thoughts and desires.

N. B. Both the aspirants are celebates. The supplementary notes to their diaries reveal an intensely sincere attitude for spiritual evolution, and courage and determination in battling with the negative Samskaras or tendencies.

#### Practical Nature Cure

## DIET AND HEALTH

(Sri Swami Sivananda)

THE diet factor is vitally linked up with the problem of health and disease. Wrong diet, wrong feeding habits, improper, unwholesome food are the causes for the development of various diseases.

Too much or too little of proteins, carbohydrates, fats, mineral salts, vitamins establishes a faulty, unbalanced diet which in turn establishes unbalanced health or disease. It is necessary for you to know a little about these various food constituents and also how to make up a diet well balanced in all these food materials.

Simple, wholesome, pure, bland food helps

to maintain health. It neutralises the waste material and poisons, cleanses the system and eliminates them thoroughly.

Unnatural, impure, pungent, unwholesome food, destroys health and causes various diseases. It helps the accumulation of waste matter and poisons.

The composition of blood depends upon the chemical composition of food and drink and upon the normal or abnormal condition of the digestive organs.

The blood must be alkaline. Then alone the system will function properly. Raw fruits and vegetables keep the blood alkaline,

Therefore take raw fruits and raw vegetables.

Let one half of your food consist of juicy fruits, leafy and juicy vegetables and the other half of a mixture of carbohydrates, fats and proteins.

The body of an average man needs about 3 ounces of proteins, 12 ounces of carbohydrates and 3 ounces of fat daily. It also requires water, mineral salts and vitamins. The amount varies with the age, sex, occupation and climate.

Water is a very necessary part of our diet. About 70% of our body weight is water. There is a daily loss of it through the skin, lungs, kidneys and digestive or alimentary canal of about  $4\frac{1}{2}$  pints. Water has a more cleansing action on the tissues than beverages. It dissolves food and distributes them. It is necessary for digestion. It removes from the body impurities in solution. It keeps the body temperature equable through evaporation from the skin in the form of sweat.

Proper dieting or sound dietetic treatment will surely restore your lost health. Next to fasting this is the greatest curative weapon which the nature-curists possess in their battle against diseases.

Nature-curists do not lay much stress on the importance of high-protein foods. They say : "Fruits and vegetables are the best kinds of food. They are natural, positive, primary foods. They are rich in organic salts which neutralise and eliminate from the system the waste materials and poisons formed in the processes of protein and starch digestion. They have got cleansing properties. They purify the blood and enrich it qualitatively and quantitatively." They say : "Take a little of first class protein. Take a little of milk which contains first-class proteins. Take plenty of fruits and vege-

tables. Take a little of Turki-dhall, green gram etc."

Nature-curists' doctrine is "The accumulation of waste products and poisons (encumbrances) are the cause of the majority of diseases arising within the human system. Therefore, it is very necessary that the neutralising and eliminating foodstuffs like fruits and vegetables should be provided in sufficient quantities."

Allopaths look to energising or nutritive qualities of food but the Naturopaths look to the cleansing and purifying qualities of food. The whole diet question has been turned topsyturvy by the Allopath. He practises dietetic Sirshasan.

Pickles, chutney, etc., have no particular nutritive value. Tamarind has a preservative effect on vitamin C if cooked along with vegetables.

You may take proteins, fats, carbohydrates and vitamins and yet you may not be in good health. Men have become accustomed to particular forms of diet.

Find out a balanced diet for you and the family, what is important and imperative. The diet must be cheap also.

Have one meal consisting entirely of fruits and vegetables. They will act on the system beautifully. Their action will not be herded by starchy and protein food elements.

Fried articles of diet are indigestible. The fat penetrates them. The digestive juice of the stomach cannot act on them. The fine nutritive essences which are beneficial for health are destroyed by frying. Roasting also destroys the health value of the articles of diet. There is large loss of vitamin A from ghee used in cooking.

Refined food materials like polished rice, white flour, white sugar, etc., have done you immense injury rather than good.

Paddy should be husked in a wooden Chakti or grinder in small quantities from time to time. Wheat should be ground into flour at home. The flour should not be passed through as it is.

A healthy soil, where natural manure is used, is necessary for the production of wholesome, pure food which can bestow good health. Artificial fertilisers destroy the soil and the Saprophytic germs which are helpful for the growth of food, lower the health and generate disease.

**Fast in disease.** You will be benefited. The disease will take to its heels. Food in disease nourishes and strengthens the disease.

If you are not in a position to undergo

a long fast, you can realise immense benefit through short fasts, restricted diet and fruit diet. The time taken to effect a cure will be longer.

What a long fast can do quickly, right dietetic treatment will accomplish surely if not so quickly. Therefore take recourse to right and judicious dieting.

After you are cured by nature-cure methods, you must live for ever in accordance with sound dietetic nature-cure principles, if you wish to maintain your future health at the proper level of efficiency. What is the good of being cured of a disease by nature-cure methods if you go back to your old ways of living and eating which have been the cause of your disease ?

## ASHRAM NEWS AND NOTES

THE third anniversary of the Yoga-Vedanta Forest University was celebrated at the headquarters of the Divine Life Society, Rishikesh, on 3rd July 1951. The Principal, Sri Swami Chidanandaji gave a detailed review of the working of the University in his third annual report.

Founded by Sri Swami Sivanandaji Maharaj, on 3rd July 1948, with a view to bring about an effective revival of the grand inner aspect of India's great spiritual culture, the Yoga-Vedanta Forest University chiefly aims to teach the way of attaining Perfection in life through the well-established methods of Yoga Sadhana. It seeks to give to all students a comprehensive knowledge of developing their inner nature, their mental faculties and physical health as well.

The first period of the University, held in the morning, is entirely a practical class of preliminary Hatha Yogic practices such as Asanas, Bandhas, Mudras and Pranayamas. The second period is held between 8.30 to

10 a.m. in summer, and 3.30 to 5 p.m. in winter, when discourses are delivered on the subjects of the syllabus.

There is a general Satsangh class from 8 to 10 p.m., when study of scriptures, discourses, recitations of the Lord's names and worship are enjoined upon the students.

The Vedanta Department, which has already done the preliminary texts and some advanced ones, including a few of the ten principal Upanishads, is now continuing a detailed study of Mandukya Upanishad with Sri Gaudapada's Karika, under the guidance of Sri Swami Krishnanandaji, head of the Department.

Sri Swami Sadanandaji, the present professor of the Bhakti Department is now conducting the study of *Narada Bhakti Sutras*.

In the current year, the Raja Yoga Department was conducted by Sri Swami Satchidanandaji, generally bearing upon the

preliminary Angas, viz., Yama, Niyama, Asana and Pranayama.

During the months of April, May and June, 1951, a series of discourses on Gita was delivered by the well-known Gita Pracharak Sri Swami Gitanandaji Maharaj who was a visiting professor to the University at that period.

Lectures on Yoga are supplemented through screening of movie films on practical Yogic exercises. A similar purpose is being served by the University's Yoga Museum. Important discourses on Yoga and religion by Sri Swami Sivanandaji and explanation of the Yoga Museum have been recorded on magnetic tape for the benefit of the visiting students.

During the current year, several groups of Sadhaks have visited the University and received the benefits of its classes for varying periods. Srimati C. Broquies de Roger of France, Srimati Ponnambalam of Ceylon, Sri Georges Rundstein of Argentine, Sri Lyonna of Chile, Sri H. Deim of Switzerland, and Sri Beskin of Russia (now in U.K.), were some of the visiting students from abroad.

In addition to the visiting Sadhaks, the inmates of the Ashram are mainly the students of the University.

### SIVANANDA CHARITABLE HOSPITAL

The Sivananda Charitable Hospital, now conducted under the able management of Dr. K. C. Roy, M.B.B.S. (Medical Officer), acknowledges its grateful thanks to Dr. Lakshmi, M.B.B.S., M.R.C.S., L.R.C.P., who has rendered excellent and much-needed medical relief to the women of the locality and the neighbourhood—particularly, where no such medical guidance is available—during the first eight days of the month of July.

An extensive rural medical relief is at present being conducted by Dr. Sri N. D. Hosang, a Parsee disciple of Sri Swamiji, who has already visited more than a dozen villages in the neighbourhood of Rishikesh. This selfless and most commendable mission of Sri Hosang, has proved to be a veritable boon to the villagers for whom no expert medical help is available other than at Rishikesh.

### GUJERATI "DIVINE LIFE"

Sri Bhadra Sankar Bhatt, an ideal aspirant and a disciple of Sri Swamiji, is now bringing out a Gujarati edition of the *Divine Life* under the title *Prarthana* (Published from Prarthana Mandir, Gandevi, Dist. Surat). He is also conducting a Spiritual Centre, "Prarthana Mandir" by name, based on the model of the Divine Life Society.

### SRI SWAMI SIVANANDAJI'S BIRTHDAY PROGRAMME

*September 7, 1951*

4. 30 a.m.	to 5. 30 a.m.	Common prayer, meditation, Japa, recitation of Guru Stotras and Shanti Patha.
5. 30	to 6	Discourse on meditation
9	to 10	Discourses on Upanishads and Bhakti Yoga
4 p.m.	to 6 p.m.	Discourses on practical Sadhana and Yoga
8	to 10. 30	Sankirtan, Bhajan and Ramayan Katha.

*September 8, 1951*

4. 30 a.m.	to 5. 30 a.m.	Same as on the 7th.
5. 30	to 6. 30	Prabhat Pheri
8. 30	to 11	Guru Puja and Havan
12 noon		Feeding of Mahatmas and Daridra Narayanas
3. 30 p.m.	to 6. 30 p.m.	Discourses on the life and teachings of Sri Swami Sivanandaji Maharaj.
6. 30	to 7. 30	Ganga Puja and Arati
8	to 11	Sankirtan and Bhajan, or movie-show.

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The Sivananda Sadhana Nilayam, Eengoimalai, (Dist. Trichy). The institution, directly managed by Sri Swami Sankaranandaji, has proved to be an important centre of the dissemination of spiritual knowledge, one of its activities being the publication of the Kanarese edition of "The Divine Life."

Sri Swami Adwayanandaji, founder of the Nilayam, is a reputed Gita-scholar, and is well-known for his erudition in Tamil literature. Through his inspiring, and soul-elevating discourses, Swami Adwayanandaji has spread the gospel of divine life in South India, to a great extent.

## SIXTY-FIFTH BIRTHDAY OF SRI SWAMI SIVANANDA

To an ardent devotee, a Jayanti is a welcome event of reunion with his Ideal. He who adores a living ideal is ever eager to renew this sacred contact with it frequently for, that is the way of the wise to secure a continuous flow of spiritual current between the worshipped and the worshipped.

The Holy Day of Sri Swami Sivanandaji's Birth approaches us again. On the 8th September, 1951, his devotees all over the world will celebrate this holy day with great enthusiasm and spiritual fervour. To the disciples who have taken Swamiji as their Guide, who meditate on him daily, who ponder over the Divine Path that he has trodden and the spiritual heights he has reached, and who are themselves eager to become his children, to get on his broad shoulders and thus ascend the cliff of Sadhana easily, Eighth September is a day of triumph, the day on which they celebrate the crossing of one more milestone in their spiritual uplift.

The celebrations of Swamiji's Birthday are intended only to afford an opportunity to Swamiji's numberless devotees and disciples for coming closer to him and dedicating themselves anew to the Divine Cause for which Swamiji himself has dedicated his life.

It is, therefore, our humble prayer that disciples, devotees and admirers of Sri Swamiji Maharaj, should make it a point to do all that lies in their power to spread the Divine Life Message during the BIRTHDAY-WEEK (3rd to the 8th September, 1951), by large-scale distribution of leaflets and pamphlets containing Swamiji's spiritual instructions and the BIRTHDAY MESSAGE, by holding daily Sankirtan, poor feeding, mass prayers, etc. Prabhat Pheri and Nagar Kirtan ought to be the prominent items of the programme. They may take some good resolves which will enable them to turn a new leaf in their spiritual life. Selfless service through medical aid, distribution of cloth to the needy, helping refugees and good-hearted charity in general should also be included in the Programme of the Week.

**At the Headquarters of the Divine Life Society, the Birthday will be celebrated on a grand scale with a programme of intense Sadhana and Satsang. Sadhu Bhojan, feeding of the poor, etc., will, as usual, be conducted on a grand scale**

Voluntary contributions for the conduct of the Headquarters' celebrations will be gratefully accepted.

May the blessings of Sri Swamiji Maharaj be upon you all! May you all lead the Divine Life!

Ananda Kutir P. O. { Secretary, 1st August, 1951. } Divine Life Society.